

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER DOTH MAKE MANIFEST IS LIGHT."—Paul.

No. 835.—VOL. XVII.

[Registered as]

SATURDAY, JANUARY 9, 1897.

[a Newspaper.]

PRICE TWOPENCE.

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SPECIAL NOTICE.

We beg to remind those Subscribers to 'Light,' and the London Spiritualist Alliance, Limited, who have not already renewed their Subscriptions for 1897, which are payable *in advance*, that they should forward remittances at once to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C.

NOTES BY THE WAY.

We have before us a very precious little book, unknown in this country, so far as we are aware. It is Dr. G. C. Cressey's 'Monograph on Personal Immortality in the light of Reason': published by G. H. Ellis, Boston (U.S.). The title is 'The Essential Man.' It is essentially a wise book and a well-informed book, putting the reader in possession of the ripest thoughts concerning the great problem with which it deals. Its phrasing is singularly choice and keen, indicating exact thinking and a fine grasp of each thought as it arises in the steady flow of the argument.

Dr. Cressey insists upon a reckoning that shall include the whole and not a part of the facts. If we attempt any assertion or inference concerning the great idea of immortality, it is worse than useless, it is misleading, to bring into the account the physical sphere only. There are mental, ethical and spiritual facts, just as there are physical facts, and these have, at least, as good a right to a voice as the facts on the surface of the sensuous life. The man of science has to assume much, and to draw inferences based upon his assumptions. May not 'the spiritual naturalist' do the same? The man of science says,—Certain physical phenomena make it necessary to infer atoms and ether as a base of operations. Why may not 'the spiritual naturalist' say,—Certain ethical and spiritual laws and forces make it necessary to infer God and continuity of life?

It is a rational and a moral universe. Says Dr. Cressey, —'We must believe in the consistency and rationality of the universe.' The harshest materialist must admit that the instinct or consciousness of persisting life (call it what he wishes) is an enormous fact in nature,—as much so as any of the physical instincts, if we may use such a phrase. How does he account for this? Is not 'the spiritual naturalist' truly scientific when he says, 'On scientific principles alone, we must regard it as produced or developed by some corresponding environment, and on a moral basis surely as a response to something in the rational constitution of the universe'? As 'fitness and harmony permeate creation,' we are bound to conclude that 'our intuitions and inspirations are the reflection of

truth': and the probability of this has been enormously increased by the gospel of evolution which, if it teaches us anything, teaches us that 'the universe exists for some supreme end and realisation.'

But we must hold our hand. The book is only a small one, and we suppose would cost about 2s or 2s. 6d., ordered through any of the London houses.

Messrs. James Clarke & Co. have sent us Mr. W. F. Adeney's little book, 'How to read the Bible.' Mr. Adeney is the Professor of New Testament Exegesis, &c., at New College, London, and is engaged in training the Congregationalist ministers of the future. We are extremely glad of it, for he is evidently cleaning the slate with a very big sponge. Kindly enough, as though he were putting a very old and decrepit man to bed, he dismisses the 'orthodox' notions of forty years ago, or less, and shows his young men how to be reasonable in dealing with the Bible, its lights and shadows, mounts of transfiguration and sloughs of despond. The book, though so small a one (and it is only 1s. 6d.), covers an enormous amount of ground, but we are disposed to think that its combination of extensive range and an extremely condensed style is an advantage. The reader can readily take in the whole field at a glance, and see the bearing, on the whole, of Mr. Adeney's sensible remarks in detail. It is a comforting little sign of the times.

We open the book anywhere for a specimen: and this is the first thing we see. The writer is referring to the Books of Proverbs, Ecclesiastes and Job:—

It is here especially that we have to acknowledge there are differences of degree and differences of kind to be observed in the inspiration of various parts of the Bible. This is another reason for not quoting 'texts' indifferently from various parts of Scripture, as though they were all of equal value. It is not reasonable to set a phrase from Proverbs or Ecclesiastes against one from Isaiah or St. John, as though they were of equal authority.

That is going a very long way on the road of Rationality. All parts of the Bible, says he, are not inspired in the same sense and degree, and they are not of equal authority. Twenty years ago that alone might have turned Mr. Adeney out of New College.

We are right glad to hear that the translation of the Rev. M. J. Savage to New York promises a very important enlargement of his usefulness. Boston did not need him as much as New York does. In Boston there are many who still keep alive the feelings and traditions of the Transcendentalists: but New York is still sadly raw, crude and merely commercial. We hope and believe that Mr. Savage, with his insight into our facts and philosophy, will be an uplifting and spiritualising power.

By the way, we entirely agree with 'The Progressive Thinker' when it calls to order the people who praise 'the courage' of a minister like Mr. Savage, who investigates

Spiritualism. Why 'courage'? Why praise? Here is what 'The Progressive Thinker' thinks of that :—

Now and then it is said of a clergyman who sincerely attempts to investigate this subject that he is very 'brave,' an expression not infrequently made regarding Rev. Minot J. Savage in his well-known efforts to gain light on this problem, and to demonstrate, if possible, its truth or its untruth. But a dispassionate observer might well ask why, in the name of all that is important, should not Mr. Savage—a professed minister of Christ, a teacher of divine truth, a leader in all that pertains to the higher life of man—why should not he, of all persons, why should not all the clergy, of all persons in the world, make earnest and intelligent and reverent efforts to learn whether the potent truth of the immortality of the soul cannot relate itself to the present life as a fact of infinite value?

We agree. Indeed, so far are we from praising religious teachers who have 'the courage' to look into Spiritualism and to well test it, that we are inclined to say of those who neglect it, that they are unfaithful to one of their elementary and most urgent duties. A religious teacher who goes thoroughly into the subject only does his duty : not a hair's-breadth more.

'A tour through the land of the West': by a Birmingham working man (London: Simpkin, Marshall & Co. Price 6d.), is a model of its kind. The 'Birmingham working man' is Mr. N. Smith, a good Spiritualist, who duly paid his respects to Rochester, and to Andrew Jackson Davis, at Boston. Mr. Smith, with his quaint, child-like wonder, his eager interest, his shrewdness, his perpetual alertness, his intense speed and range, and his interest in and sympathies for the people, has produced a book which, in some ways, is much more informing than many books with fifty times its pretensions and a dozen times its price. It is true he makes one smile occasionally, when he is a little more garrulous or discursive or credulous than usual: but that is really a part of the show.

On the subject of Free Trade, we fancy he got a twist while in 'the land of the West.' Any way, he writes about it with all the emotional zeal of a convert: and, we are sorry to say, with all the limitations of a convert. He bitterly complains of our allowing the world to bring cheap things cheaply here. Does he want, then, to have dear things? It is not our subject, but we commend to Mr. Smith two facts :—

1. Everything that is brought here from anywhere is brought here because it is wanted by us: and it is to our advantage to have everything at the least cost.
2. Not a thing is brought here that does not mean a thing taken away. We do not pay in money for things brought here: we pay in goods or service.

These two very elementary truths, if thoroughly learnt and understood, would show anyone the enormous advantage of Free Trade *for us*. It does not stop work here. It keeps us busy. People send goods here because we want them and can pay for them: that shows we are doing well: and the more they send the more prosperous we are thereby proved to be. We do not presume to judge for America: but Protection does not seem to have done it any good. The commercial position of England, with its Free-traders who are 'fools' (according to Mr. Smith), is several hundred times higher and safer (on Mr. Smith's own showing) than that of America.

The reporter of 'The Freeman's Journal,' writing upon the fatal bog-slide in Kerry, says :—

An extraordinary circumstance which some now call to mind in connection with the deplorable calamity came to my knowledge. About a week before Christmas extraordinary noises

were heard in the valley at night, which the people then described as resembling what is traditionally supposed to be the wailings of the banshee. These noises—a long-drawn, uncanny sound with cries resembling the Irish keen—were heard by several persons residing within the valley. Large numbers of the people came to confession, and received the Blessed Sacrament, and explained the nature of the cries to the priests, who succeeded in calming their fears. So widespread were the feelings which these sounds occasioned that numbers of old people who were unable to come in to receive the Sacraments sent for the clergy to visit them in their houses. The priests were busy for some weeks ministering religious consolation to the people, and reassuring them. The noises undoubtedly were there, for numbers of the people heard the cries during the night, and in one instance they reached official ears also. The fact that these banshee-like cries, causing apprehension of some disaster amongst the people, should be so quickly followed by the great calamity that has befallen the district is very singular.

LONDON SPIRITUALIST ALLIANCE, LIMITED.

A Social Meeting of Members and Associates will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), at 7 p.m. for 7.30 p.m., on *Friday, January 22nd*. The special object of the meeting will be to afford to the Members and Associates residing in London and the neighbourhood an opportunity for friendly intercourse and the interchange of thoughts on topics of mutual interest. Admission will be by ticket, and each ticket will entitle the holder to bring one friend with him.

On this occasion Signor della Rocca has kindly offered the services of his daughter, the distinguished artiste, Signorina della Rocca, who will give violin solos, accompanied by Signora della Rocca.

MR. J. J. MORSE'S RETURN.

In connection with the return of Mr. J. J. Morse to London, after his year's absence in California, Mrs. Morse issued cards for an 'At Home,' so that his numerous friends in the Metropolis might have an early opportunity to meet him after his arrival home.

In response to the invitations a large company, numbering upwards of fifty personal friends of the family, assembled at Florence House on the evening of Wednesday, 30th ult. After being the recipient of numerous cordial personal greetings, and the indulgence of much animated conversation by the company, a few informal speeches were then introduced, the first coming from Mr. Thomas Everitt, President of the Marylebone Association of Spiritualists, who very cordially expressed his personal pleasure at Mr. Morse's return, and the delight with which they were all looking forward to the renewal of 'Tien's' valuable utterances through the lips of our friend. Felicitous observations were also made by Miss A. Rowan Vincent, Mr. Thomas Shorter, Mr. W. T. Cooper, and Mr. C. H. Willsher, who spoke on behalf of the newly-formed Kenotes Club.

In reference to the remarks referred to above, Mr. Morse made a genial and feeling response, and presented a rapid summary of his work in San Francisco, his journey home, and various incidents pertaining thereto.

The instrumental and vocal portions of the evening were sustained by Miss Alice Hunt, L.A.M., Miss Samuel, Miss Florence Morse, and Mr. T. Dickie. During the evening refreshments were served to the guests, in the hostess's usual hospitable and enjoyable fashion.

The company were greatly interested in inspecting an illuminated address of welcome from the Liverpool Society of Spiritualists, presented to Mr. Morse in Liverpool on December 22nd; a certificate of ordination from the Society of Progressive Spiritualists of the City of San Francisco, California, ordaining him a 'minister of the Gospel of Spiritualism,' and also a diploma of honorary membership in the Revista de 'Estudios Psicologicos,' Barcelona. It is very pleasing to see these marks of esteem from various places, for it is almost impossible to measure the influence of this tireless worker, whose great services to English and American Spiritualism have never fully

received the appreciation they merit, for few of us can sufficiently realise the magnitude of the difficulties under which this spirit-lecturer has laboured.

Among those present were the following :—Mr. and Mrs. Thomas Everitt, Mr. and Mrs. A. J. Sutton, Mr. and Mrs. W. T. Cooper, Miss Florence Cooper, Mr. T. Shorter, Miss Shorter, Mrs. and Miss Brinkley, Mr. Lucking, Mr. and Mrs. Ray, Mr. and Mrs. J. F. Wynne, Mr. and Miss Corp, Miss A. Rowan Vincent, Dr. Jagelski, Mrs. Fell, Mr. and Miss Dickie, Mr. Buist Picken, Mr. and Mrs. Willsher, Miss MacCreadie, Mrs. Bell, Miss E. Amy Butterworth, Mr. Prior, Mr. J. J. Vango, Mr. and Mrs. J. Parker, Miss Jessie Day, Miss Porter, Mrs. Hunt, Mr. Leigh Hunt, Miss Alice Hunt, Mrs. Wilkie, Mrs. Foster-Carter, Senor Prieto, Mr. and Mrs. Mason, Mrs. Swanston, Miss Cartisser, Mr. H. Rumford, Mr. J. Martin, Mr. H. Dickie, Miss Samuel, &c., &c.—B. B.

HOW SPIRIT CREATES MATTER.

BY MR. ARTHUR LOVELL.

ADDRESS DELIVERED ON THE EVENING OF DECEMBER 18TH, 1896, BEFORE THE MEMBERS OF THE LONDON SPIRITUALIST ALLIANCE, IN THE FRENCH DRAWING ROOM, ST. JAMES'S HALL; THE PRESIDENT, MR. E. DAWSON ROGERS, IN THE CHAIR.

(Continued from page 9.)

The will, then, can be regarded as the core of the man. It is the type of pure force. Looking upon the Universe as matter in motion, we can explain will as a *self-moving centre*, and, as such, capable of originating a motion which is entirely different from the motion going on in its surroundings. To put my meaning as clearly as possible. Suppose we draw a circle on paper. Let this circle symbolically represent the natural world with its constant motion. Place a dot in the centre to represent will. *Will can originate a motion of its own, and ultimately bring the whole circle to move in perfect accord with this self-originating motion.* These ideas may strike some as too extreme. People are very fond of admitting that the will can certainly do a great deal, but it cannot do everything. As it would be impossible to fully discuss the question in a few minutes, I will content myself with remarking that this is the gist of the teaching of the great thinkers of the race. To take only three in the present century—Goethe, Shelley, Emerson. Goethe says :—

‘Man’s highest merit is to rule external circumstances as much as possible, and as little as possible to let himself be ruled by them. All things without us, nay, all things on us, are mere elements, while deep within us lies the creative spirit, which out of these can fashion what they were meant to be. Life lies before us as a huge quarry lies before the architect. He deserves not the name of architect except when, out of this fortuitous mass, he can combine with the greatness fitness, and economy, and durability, some form, the pattern of which originated in his spirit.’

In other words, man cannot be called a man in the true sense of the word unless he makes the motion of the circle harmonise with the self-originating motion of the centre. Shelley gives expression to the same idea in verse :—

Nature, impartial in munificence,
Has gifted man with all-subduing will ;
Matter, with all its transitory shapes,
Lies subjected and plastic at his feet
That, weak from bondage, tremble as they tread.

Emerson says : ‘The exercise of the will, or the lesson of power, is taught in every event. From the child’s successive possession of his several senses up to the hour when he saith “Thy will be done,” man is learning the secret that he can reduce under his will, not only particular events, but great classes, nay, the whole series of events, and so conform all facts to his character. Nature offers all its kingdoms to man as the raw material which he may mould into what is useful. He is never weary of working it up. He forges the subtle and delicate air into wise and melodious words, and gives them wing as angels of persuasion and command. One after another his victorious thought comes up with and reduces all things, *until the world becomes at last only a realised will, the double of man*’ (the kingdom of God).

Imagination.—We shall now deal with another phase of the activity of the spirit. Perhaps no word is used in so many different ways as the word imagination. We say of this man, ‘He only imagined it’; and of that man, ‘He is a great artist, for he has a rich imagination.’ Suppose we ask what is the faculty or power we denominate imagination? The answer is exceedingly simple—*The power to form images or forms.* If a cultivated mind has a well-balanced activity and a rich imagination, there results the artist, or the one who creates new forms—whether as poet, musician, painter, sculptor, writer, orator, or man of science. The late Professor Tyndall thought that imagination was one of the most powerful weapons in the hands of the scientific man, and administered a well-deserved rebuke to those dry-as-dusts who are such sticklers for what they call proved facts, and who always end by distorting their facts into untruths. Imagination, in its widest sense, is the same as what Swedenborg meant by understanding, and it was in this sense that Paracelsus used the word when he said that the wonders of all magic were contained in the triad, Will, Imagination, Faith. A passage from Emerson throws so much light upon this point that I cannot forbear quoting it :—

‘A man conversing in earnest, if he watch his intellectual processes, will find that a material image, more or less luminous, arises in his mind, contemporaneous with every thought, which furnishes the vestment of the thought. Hence good writing and brilliant discourse are perpetual allegories. This imagery is spontaneous. It is the blending of experience with the present action of the mind. It is proper creation. It is the working of the original cause through the instruments he has already made. The poet, the orator, bred in the woods, whose senses have been nourished by the fair and appeasing changes of a country life, shall not lose their lesson altogether in the roar of cities or the broil of politics. At the call of a noble sentiment again the woods wave, the pines murmur, the river rolls and shines, and the cattle low upon the mountains, as he saw and heard them in his infancy. *And with these forms, the spells of persuasion, the keys of power, are put in the orator’s hands.*’

Hegel puts down what is called ‘thinking’ by the mass of mankind as image-making pure and simple. Viewed from the standpoint of present-day science, thinking could be defined as etheric vibration proceeding to and from the brain as a centre of motion. Imagination, therefore, would be the power of controlling these vibrations, by imposing a form upon them, or setting them in a mould. In one word, Imagination is Spirit’s Creative Power, which is constantly exercised more or less by every individual, from the insane person on the one hand, to the poet and the man of genius on the other. Every person is surrounded by these thought-forms, which constitute the firmament, so to speak, of each microcosm, as distinguished from the firmament of the macrocosm or the Universe. Sensitive people can read the thoughts of others with more or less facility, and can actually see the corresponding images. A distinction is drawn by some between mind-reading and clairvoyance. In some respects this is convenient; but, of course, there is actually no difference between the two, as both consist in seeing a more subtle kind of matter than the physical world.

To enlarge on this point is not necessary for our present purpose, which is merely to show the part played by imagination, or the faculty of creating thought-images in the etheric or astral realm.

Concentration.—We now come to a very essential factor in the consideration of the mode of working of spirit. Concentration is the secret of success in everything, without exception. If we want to attain a certain object, we must concentrate our attention upon it till that object has been attained. Many people would succeed better in life if they had more concentration. The term means *working from or with a centre*, a nucleus which serves to husband and to collect force, thus preventing it from being scattered aimlessly and fruitlessly. This applies to business, art, science—in fact, every branch of human life. The essential condition of successful application is bringing the mind to a focus. Intense concentration has opened many a door that would otherwise have remained immovably fixed. The value of concentration is so patent to the reflecting mind that it is unnecessary to refer to it more at length.

We have now seen that the foundation of the spirit’s activity in man is the triad—Will, Imagination, and Concentration. These three build up our material surroundings. You can easily trace back any event to these three modes of spiritual activity.

So that it would be absolutely correct to say that *man creates matter by Will, Imagination, and Concentration.*

Disembodied Spirit.—Starting from the fundamental doctrine that man is spirit inhabiting a physical body, and that therefore there can be no inherent difference between an embodied and a disembodied spirit, we are forced to the logical conclusion that the law applying to the activity of spirit is the same for the disembodied as for the embodied. This does not preclude the possibility of a surface difference in the mode or manner of activity, for the embodied is dealing with a denser aggregation of molecules and atoms than the disembodied. Allowing for this difference in the medium, it is a logical conclusion to infer that the fundamental principle of activity is identical. This is pure *a priori* reasoning, or constructing the *idea* of a camel, as our friend in the story is twitted with doing. Now, if the camel that we have constructed corresponds in every limb and member with the camel to be found in Nature, then we are warranted in saying that our camel is a true camel. If the *theory* that the spirit out of the body works on precisely the same lines as the spirit in the body is corroborated by actual experience, then we are justified in concluding that the theory is true. The hard-headed investigator would object that there can be no such thing as actual experience on this point. It would take too long to enter into the subject of what are called spiritual manifestations or phenomena, and all that is possible for me is to make my meaning clear. It is really waste of time to argue with a person who is so far behind the age as to ignore or deny the existence of these phenomena. There is no such pitiful, God-forsaken creature (to use a Carlylean expression) as the so-called scientist who, because he has fished up with his own rod one or two facts from the ocean of truth, argues that everyone who uses different tackle, and thereby manages to bring to the surface a few more of the treasures of the deep, is a dolt. This type of the scientist is fast dying out and will be extinct in a few years. In his own particular sphere he is exceedingly useful, but when he ventures into other domains, and surveys the whole universe with his own spectacles, he is a sad object to contemplate. Goethe, in 'Faust,' in turn makes him an object of scorn, ridicule, pity, and denunciation. For example, the utter absurdity of vivisection and its concomitants as aids to the promotion of health and the cure of disease is nowhere so forcibly shown as in certain parts of 'Faust.' In fact, all the great writers are Spiritualists pure and simple, and the time is at hand when Spiritualism will gather all the diverging threads that bind the ages together, and hold them for evermore in the hollow of its hand.

Taking, therefore, without more ado, the facts that are recorded as having occurred amongst Spiritualists in all ages and countries, let us ask whether these facts can be explained by the theory of Will, Imagination, and Concentration, which, as we have seen, constitute the mode of spiritual activity in man. Suppose, for instance, that a disembodied spirit produces an astounding phenomenon, such as the apportionment of a distant object, passing matter through matter, a life-like materialisation, &c., can we explain it in language intelligible to the average intellect of to-day, in the same way as we can explain the mode of working of the embodied spirit? Undoubtedly so, for we are dealing here with precisely the same triad as is found at the centre of man—Will, Imagination, Concentration. Those who have had any experience of these things will, perhaps, call to mind that the invariable explanation given by spirits when asked as to the mode of production of these phenomena is, 'that they *will* such and such a thing to be done, and it is done!' I have often heard the remark made that such an explanation is really very disappointing. Why could not we have an answer more explicit—something that would tell us *how* it was done? And the general conclusion is that the spirits themselves did not know. Now you will observe that my ideal camel corresponds exactly to the real camel. *A priori* we should conclude that the secret of these phenomena is to be found in *will*, and *a posteriori*, that is, judging by the evidence given by disembodied spirits themselves, we find it is so actually. To say that 'they *will* such and such a thing to be done, and it is done,' so far from being vague or incorrect, is the very acme of science. The vagueness comes in because we are unacquainted with the power of Will. As soon as we begin to understand that *willing sets vibratory energy of such and such a velocity and intensity to work from a certain centre, and that by the gradation of matter this centre is in actual communication with every part of the*

periphery of the circle—that is to say, with the physical world— then it begins to dawn upon the mind that 'to *will* such and such a thing, and it is done,' is the only possible explanation that could be given by spirits. The man of science will eventually be able to measure more or less accurately the amount of force exerted by an act of will, for will varies in intensity of energy, and what would be possible for one individual would not be possible for another, for the force at the centre is stronger in one case than in another. Working hand in hand with the Will in the production of phenomena is Imagination, which we have defined as the faculty or power of creating images or imposing such and such a form upon the vibrations of the subtle ether, or astral light, as it is called by some. Concentration is indispensable to enable sufficient force to be generated, otherwise the phenomenon cannot take place. When we bear in mind that 'creation' means the production of a form out of a formless substance, then we can unhesitatingly lay down as a canon of universal application: *Spirit creates matter by Will, Imagination, and Concentration.* The province of Science, that is to say, knowledge, is to work this out in detail, to discover every link in the chain by which, in the grand language of Shelley, 'every shape and mode of matter lends its force to the omnipotence of mind.' The province of Science is to find out step by step how, as Tennyson sings in 'Morte d'Arthur':—

The whole round earth is every way
Bound by gold chains about the feet of God.

The more we train the spiritual sense the more clearly we perceive that poetry is an expression of truth. The poet grapples with the whole and sees the all-pervading Unity in the diversity of material phenomena, while the duty of the scientific man is to grapple with the various portions of the whole, and to prevent the mind from huddling them into a general heap without method or order. The mischief comes in when the latter fails to grasp the Unity in diversity, or attempts to push his method of investigation beyond its proper sphere, as when, from a few facts in his possession, he makes a sweeping deduction as to the theory of the Universe. Suppose, for instance, a man who is an authority on a certain point of knowledge, such as Mineralogy or Chemistry, goes to a séance, and gets no results, and therefore concludes that anybody who gets results is a dupe and a fool, and publishes that opinion to the world as the verdict of Science, it is *not* the verdict of Real Science, that is, Knowledge, but a compound of Stupidity, Bad Logic, and Arrogance. To give a practical example. Before the man of science found out that there was this subtle matter called cosmic ether, he argued that thought was only a function of the brain, but now it is scientifically demonstrable that a more subtle matter may permeate and control the brain from above, and that the brain is, properly speaking, only an instrument for the activity of the Inner Man, who can leave the physical body at will. Science reaches its prime when we can measure and weigh the whole man, not only the mechanical part of him. In connection with this, it may be remarked that material science cannot go beyond a certain well-defined point, and that it is altogether wrong to expect too much from it, or be too eager to get the opinion of a specialist, such as a scientific man tends to become, on questions with which he is not competent to deal, unless he has cultivated other powers. As an example, take the late Professor Huxley. On a point of fact connected with a certain definite part of knowledge he was a great authority. But when he speculates on the world as a whole, it is quite another matter.

We have not yet got the ideal science, the science which will gather its facts and lay them at the feet of their master, Spirit, who alone knows how to dispose of them in the right manner. Looking over the troubled waters of the world to-day, with its pain and sorrow, its fierce restlessness, its agonised doubt, its levity here and its tragedy there, there needs no prophet to tell that a momentous change is at hand. Spiritualism, with its fundamental doctrine of Spirit the master, and Matter the plastic material to be moulded in accordance with the dictates of a wise will, is the only solution to the problem. Spirit alone can re-create and re-form, for spirit is the centre, matter the circumference; spirit the cause, matter the effect; spirit the seed, matter the leaf. When the race will grasp this all-important truth, then will Spiritualism in its comprehensive aspect come forth as the saving of the nations. This has been the theme of prophet and poet in the past, the triumph of Spirit over Matter. I, for my part, believe that the new order is now ushered in, and that as the darkest hour is before the dawn, so

OFFICE OF 'LIGHT,' 2, DUKE STREET, ADELPHI,
LONDON, W.C.
SATURDAY, JANUARY 9, 1897.

EDITOR E. DAWSON ROGERS.
Assisted by a Staff of able Contributors.

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c.

ADVERTISEMENT CHARGES.—Five lines and under, 3s. One inch, 5s. Column, £2 2s. Page, £4. A reduction made for a series of insertions.

Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, 2, Duke Street, Adelphi, London, W.C. Business communications should in all cases be addressed to Mr. B. D. Godfrey, and not to the Editor. Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed '____ & Co.'

'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria Lane, London, and all Booksellers.

THE SPIRITUALIST'S HOPE IN GOD.

Following up our New Year's reflections of last week, we find the true basis of hope for the realisation of the wish that has risen and fallen like a benediction from earnest and affectionate hearts—*A Happy New Year!*

There is a very profound sense in which it is true that in our insignificance and seeming evanescence we may best find that hope. The deeper our sense of our feebleness, the greater our sense of dependence; and is not our sense of dependence the truest realisation of God? We said that in the fathomless, mysterious space around us movements must be going on everywhere for the accomplishment of the advances that are the law of all life, ay! and of all existence: and what is true of the universe with its myriads of mighty worlds is as true of the little drama that is being enacted within this thin atmospheric fold of earth. It is only extreme ignorance or arrogance that ever leads us to think we are the sole tenants of the universe, and that all things exist for us. As well might the midge that floats in its sunbeam conclude that the sun shone for its sake alone.

The little creature, called Man, finds himself here: he knows not how. The Book of Genesis tells one story, and Darwin another: and both stories bear no resemblance to the literal truth. How can they? All we know is that man is here, and that he is not the creature of chance but of law. Someone intended him; that is evident: and someone, at the right moment, evolved him: but of the real process we know nothing, though we can see some of the lines along which, in his progress, he has had to move. All we can say of Man is that he is here, and that he cannot guarantee his own continuing. He builds him cities, and is not able to retain them. He creates vast empires, and is not able to safeguard them. He struggles for all-absorbing centres of power and domination, but the tides ebb, and ebb to other shores; and the hidden powers crumble the visible ones to dust. He comes on to the stage for a little space, mends or mars for an instant the tremendous plot, then passes on, to be forgotten, or remembered only as a name.

And, all the while, the undisturbed unity persists: the harmony is not broken: the superb and ever-masterful natural forces play their unhindered part. The sun shines over our heads just as it did over the heads of the first wild creatures who crept from beast to man,—just as it did over the heads of the men who built Nineveh and Babylon, Carthage and Thebes: and David and Plato, Socrates and Jesus, saw the stars as we see them: and the eternal One, represented by the unchanging order, the endless harmony, the unfailing forces of the universe, has not been affected

by all the changes which seem to us so vast, but which are really so insignificant when contrasted with the stupendous whole.

The ground of our surest hope is precisely here, and in the deep conviction, the outcome of all human experience, that there is order at the heart of all things, and that this order is not at all dependent upon our choice or will. One who had arrived at a clear insight into this, once put it in a very noble way. 'Could we obtain,' said he, 'some vantage-ground from which to apprehend all the laws which govern this habitable globe,—or, rather, the laws which both make it to be a habitable globe and also run through all the life that inhabits it,—could we perceive clearly all the relations which man bears to the rest of Nature, and which man bears to his fellow-man,—could we also survey humanity as it unfolds itself in the course of ages, and learn how the past has produced the present, how the present is preparing for the future,—could we, in short, from our vantage-ground, see the whole as it has been, and is, and will be,—that whole which discloses itself in time as well as in space—I am persuaded we should find in human life the same complete harmony that science traces in other parts of the creation,—I feel that we should have a spectacle before us whose tendency would be to silence complaint, and prompt and enlighten our efforts, individual and social, after a more complete happiness.' And so

The night is mother of the day, the Winter of the Spring,
And ever upon old decay the greenest mosses cling.
Behind the cloud the starlight lurks, through showers the
sunbeams fall;
For God, who loveth all His works, has left His hope with all.

Here, then, is our truest ground of hope in recalling the old greeting—*A Happy New Year*,—that in God we are safe; that our feebleness takes refuge in His strength, that our insecurity loses itself in His eternity, that, though we spend our years as a tale that is told, He is the same, and His years have no end. Like some good ship, which, having received its precious cargo, drifts out with the tide, so the old year, laden for good or evil, has slipped away. For some, that gave and will give but little thought: for others, the departure of the old year was a sacramental time. For, just as, when the ship is gliding away, it can be seen on some faces that bodies and not hearts are being left behind, so, as the old year faded out of sight, it bore away so much, for some, that they who stood by could hardly, for pity's sake, wish them 'A Happy New Year.'

But, in truth, the departure is pure illusion. The past, indeed, is past, but never 'past and gone.' We may refrain from consciously carrying over into the fresh account every item of past transactions, but in the amount 'brought forward,' for profit or loss, all those items are contained. So with all life, whether it be the life of a tuft of grass, a man or a nation. Nothing is lost. At most, everything is only changed.

If this is true, shall we not cling to the hope, to the confidence, that the past of affection and of companionship is not lost? Nothing in the world of matter perishes: why should anything perish in the higher realm of mind? Of little children's graves, a poet tenderly said:—

There's many an empty cradle,
There's many a vacant bed,
There's many a lonely bosom
Whose joy and light are fled;
For thick in every graveyard
The little hillocks lie—
But every hillock represents
An angel in the sky.

Why should not *every* grave—of woman, man or child—represent a possible 'angel in the sky'?—at least a pilgrim gone one great day's march nearer to God. Life is so full of wonder, beauty, pathos, promise, that it is not difficult to add to it the grace and glory and blessedness of this all-sustaining trust.

THE MYSTERIES OF MEDIUMSHIP.

MRS. GRADDON.

'I was born in Barnstaple,' said Mrs. Graddon, in response to an inquiry from the representative of 'LIGHT,' who called upon her recently to make inquiries as to her mediumship. 'I belong, therefore, to Devonshire, not only by birth, but by the fact that my parents were also Devonshire folks.

'When did I first develop mediumship? Well, I think I must have always been a medium. From early childhood I possessed powers of prevision, which gained for me an unenviable reputation for witchcraft amongst the country folk, who, however, were not backward in availing themselves of my gifts



MRS. GRADDON.

(From a photograph by Alfred Ellis, 20, Upper Baker-street, N.W.)

when occasion arose. I had a great faculty for advising people in emergencies, and many a knotty problem has been brought to me for solution; it might be a legal entanglement, a family quarrel, or a case of missing property.

'No, I cannot say that my powers were hereditary; so far as I know, I am the only member of the family in whom they have appeared. Perhaps the most striking of my supernatural experiences has been in connection with dreams. For years I have foreseen in vision nearly all the principal events of my life, while "travelling" during sleep is an old experience with me, and one the reality of which has been tested by people learned in occult matters.'

'What are the principal forms of mediumship which you possess, Mrs. Graddon?' asked the reporter.

'I am a medium for automatic writing, a clairaudient, clairvoyant and psychometrist. My psychometry is of a rather unusual description, that is to say, it is often exercised in this way. A sitter will hand me a slip of paper on which he has written the name and address of some person in whom he is interested, and holding this slip of paper in my hand I can delineate the person whose name it bears. But perhaps you will say that is not psychometry?'

'Well, no,' said our representative, 'it is not what is usually called psychometry, which is supposed to relate to the psychic influences attaching to the objects dealt with by the medium. And one would suppose, too, that there was a danger of your mixing the conditions of the person who hands you the paper with those of the person whose name the paper bears. Do you find this to be the case?'

'No, never,' said the medium, decisively. 'I can always distinguish the two. Let me give you an illustration. Write

the name and address of some friend of yours on a piece of paper. Screw it into a ball and give it to me.'

Our representative complied with this request, and received a delineation which satisfactorily substantiated Mrs. Graddon's claim. Whether this species of delineation can be classed as psychometry is an open question.

'It is only about five years ago,' continued Mrs. Graddon, 'that I became acquainted with Spiritualism, and at first I maintained a sceptical attitude; there were many things which I could not accept. But my unbelief was broken down in a curious way. After the death of my husband I received through a lady medium certain communications purporting to come from him, but the genuineness of which in my then state of mind I strongly questioned. One day I was told by this lady, who is a well-known medium, that I should shortly receive a communication *direct* from my husband which would relate to the passing on of a near relative then living. Well, I did eventually receive a message by impressional writing foretelling this event. But I still disbelieved. Now we had on a high shelf in the kitchen a very large china tureen which had remained undisturbed for years. And on the day on which I received this message, as though in response to my expressions of disbelief in its genuineness, this large china vessel fell with a crash to the ground. I was standing near the kitchen dresser at the time, and you may just imagine how startled and frightened I was. I well knew there was no natural explanation of *that*, for the tureen stood in a spot from which it could only have been dislodged by considerable force; and the phenomenon had a double significance for me, for I may tell you that my husband was a somewhat choleric and impulsive man, and the throwing of the tureen to the ground struck me as being just such a thing as he might do. After that my doubts were removed, and I adopted the spiritualistic position, although with some reservations.'

'And those?'

'Well, some are too trivial to trouble you with. But I will tell you two or three points upon which I differ from many Spiritualists I meet. In the first place, I am convinced that all, or nearly all, the descriptions of spirits by clairvoyants are not those of actual spirit persons present at the time, but simply of psychic figures. I believe that the idea that these figures are those of actual living persons is the cause of a vast amount of misunderstanding and difficulty. Many descriptions are given to people at circles, of spirit friends said to be with them and interested in their welfare, when such spirits are nowhere near them, quite unaware of the descriptions, and in some cases, even, quite ignorant of the fact that it is possible for them to manifest at all on the physical side of life. I have described many spirits who have appeared to move about and display various signs and peculiarities calculated to mark their identity (such, for example, as turning their backs to me to reveal some feature of their dress), and yet my guides have assured me that such spirits were not actually present at all, and the whole thing was merely a psychic picture, something after the style of the cinématographe pictures you hear of.

'Then, again, I am afraid I am a little impatient of the morbid sensitiveness displayed by many mediums. So-called antagonistic sitters and conditions have no terrors for me. I believe in making my own conditions, and absolutely refusing to be balked and trammelled by any external circumstances. But, then, of course, I am of a very positive temperament, and inclined to be autocratic in my methods. One curious thing about my mediumship is that I am at my best when ill, worn-out, or in low spirits. But I think this is due to the fact that at such times there is less friction.'

'It is curious, certainly,' assented the reporter, 'but does it not suggest that your normal positivity of mind is not altogether favourable to the best exercise of your mediumship?'

'Well, you may put it that way if you like,' said the medium with a smile, 'only I contend that the advantages of a positive temperament in mediumship far outweigh any drawbacks which may attach to it.'

'I have heard of your mediumship, Mrs. Graddon,' said the interviewer, 'chiefly in connection with some remarkable inventions, at least one of which, I believe, you have put on the market. Might one hope to hear something of these?'

'Certainly; these episodes of my mediumship form rather a long story; but I will make it as brief as possible. I received the idea of my first invention in 1886, by what I *now* know was automatic drawing; but at that time I knew nothing of Spiritualism. It was on the morning of April 20th, 1886,

about a fortnight after the death of my husband, who was himself an inventor and keenly interested in all mechanical appliances. I was standing in the breakfast-room discussing with my children and the servant the question of dinner, with a view to which I had been chopping up some veal. Suddenly I was conscious of a very curious sensation. Hardly knowing what I did, I called excitedly for a pencil and paper, which were brought. Then I sat down, and my hand was made to draw a diagram of what I afterwards saw was a chopping machine. After long consideration, and acting on the advice of friends, I decided that the idea indicated by the diagram was a practicable one, and proceeded to patent it and have a model manufactured. Then I got a City firm to take the matter up, and entered into an agreement with them, under which they paid me £50 down and undertook to take out the foreign patents and put the machine on the market. Unfortunately, within three months afterwards they went into liquidation. Now that contingency had been provided for in the agreement, under which, in such an event, the sole interest in the invention reverted to me. But when I took steps to enforce this, I found it would cost me £300 to pay off the commitments into which the firm had entered with foreign patent agents and others before I could regain control of my patent. Try as I would, I could not raise the money, and eventually the patent lapsed. I need not describe the grief and vexation which this caused me; I thought it would have driven me frantic. In the meantime, however, I had come into contact with some Spiritualists, and had begun to investigate for myself, with the result that I rapidly developed as a medium, I then discovered what I had previously suspected to be the case, namely, that the idea of the chopping machine had been given to me by my husband; for I should tell you that when he was dying he had promised me, at my earnest entreaty, that if it were possible for him to come back to me from the world of spirits he would do so. This was the method he had adopted to provide for his widow and children; but it seemed then that his effort had been in vain. In the meantime, however, other means were provided for our maintenance, and I was told that when the proper time came he would communicate to me the design of another machine of the same kind as the first, but of a more perfect character. I received that design last April, on the same date (the 20th), and at about the same hour, that I had received the first invention ten years before. It has been patented and a model has been made of it; but it is not yet on the market. It is a much simpler machine than the first, and can be sold at about one-third of the price of the original one; that is to say, that the first was priced at thirty-five shillings retail, but we can make this one to sell at about twelve shillings and sixpence. The business arrangements are in first-class hands, and when it is fairly launched it should prove a very profitable investment, and amply make up for the bitter disappointment I experienced in regard to the first one.'

Here Mrs. Graddon produced, in evidence of her assertions, an imposing array of documents relating to the patent, including a photograph of the model, which she stated had withstood triumphantly all the tests that had been imposed upon it, and had established quite a record in the amount of meat it could cut up per minute.

'I suppose,' said the interviewer, 'you obtained the idea of the second invention in the same way as the first.'

'Well, no; not quite. Of course, when the second one came I had acquired a knowledge of spirit communion. I was a medium for various forms of phenomena, and I was expecting the invention, although, as you may imagine, after ten years I was beginning to give up all hope of it. It came in quite an unexpected way. I had been reading the advertisements in the "Telegraph," for at that time I was looking for a boarder, and was just about to answer one which I thought suitable when clairaudiently I heard the words: "Throw away the pen: I can use the pencil better." I at once concluded that my husband was going to answer the advertisement (for it is a frequent thing for him to guide and advise me in this way), and obeyed the request. But, instead of writing the letter, my hand at once began to rapidly outline the design of a machine, and I saw the long-expected invention had come at last.

'No,' she continued, in reply to a further inquiry, 'these are not the only inventions I have received by automatic drawing. Here is the official certificate for a new form of egg-beater which I have just patented, and here is a model of another appliance I am just putting on the market.' At this point Mrs. Graddon

exhibited an ingenious contrivance of wires calculated to delight the heart of a cook, inasmuch as it was an adjustable appliance capable of fulfilling several different functions in cookery.

'You have turned some of your medial faculties to very practical account, Mrs. Graddon?'

'Why should I not?' said the medium, emphatically. 'People may say what they will as to the purpose of Spiritualism. To me it is an intensely practical thing. If our friends can come back and communicate with us, and if they are identically the same people they were when on earth, why should we fear to ask their aid and advice in matters of every-day life, just as we should when they were with us? That is a view which is confirmed every day of my life. I have had nothing but good from the spirit world—advice, guidance, help, and consolation—

though never for a moment surrendering my own individuality or giving up the reins to anybody. I could write a book full of the most marvellous examples of spirit direction and guidance in my own life alone, and I doubt not that many others have the same experience. I have continual evidence of the watchful care of the friends on the other side; and although at first I suffered much anxiety as to the reliability of the unseen monitors, all doubt and misgiving are now removed, and the co-operation and confidence on both sides are complete.'

With this very interesting confession of faith in the facts and possibilities of spirit communion the interview terminated, and the interviewer departed, wishing Mrs. Graddon every success with her patents.

TALKS WITH 'TIEN.'

Mr. Morse having returned to London, we propose to resume the talks with his control, 'Tien Sien Tie,' which have necessarily been suspended during his absence in San Francisco. Questions may be sent to us for submission to 'Tien,' and his replies will be published in due course. The questions must not be of a purely personal character or such as would have no interest to other persons than the writer, but should have reference to the various phases of phenomena, or to matters relating to what may be termed the philosophy of Spiritualism. We must also ask our friends to put their questions in as concise and pointed a form as possible. It is not well that questions should involve so many side issues as to require an elaborate essay for their elucidation. The names and addresses of the inquirers must be given—though these need not be published.

MRS. SPRING.—Further acknowledgments:—Mrs. H. second donation, 2s. 6d.; D. M. G., 2s. 6d.

WORK IN THE SPIRIT WORLD.

A work I have lately undertaken, my experience in which I propose briefly to narrate, has grown so largely during the last few weeks, and bids fair to become of such proportions, that I give details which otherwise I should have left till fuller results had been obtained, in the hope that others, who do not fear to follow me in the plunge I have taken, may be induced to assist in the effort I am making to awaken dormant good and dispel the clouds of darkness that envelop unhappy spirits.

I do not propose now to narrate the various steps that have led up to the commencement of this work; suffice it to say that without a perfectly pure motive and a single-minded devotion to what I consider to be my duty, I *dare* not have attempted the task I have set myself, and in carrying out which I get assurances and proofs in many ways that good is being done, even at the present early stage.

On Sunday, November 8th, in accordance with the wish of my spirit guides, I held in my own room the first of a series of prayer meetings, at which I was the only mortal present. The others present were darkened (or undeveloped) spirits, how gathered together I know not, but unquestionably with me in considerable numbers. For an hour I alternately gave short addresses to and prayed for them. At the end of this time I held out my hand, asking any who were desirous of rising from their present condition to grasp the right hand of friendship I offered them. Three did so, another following later in the day, and a fifth a day or two later. I *saw* nothing, but I *felt* what I cannot describe, viz., their conditions, and very terrible the experience was. It was such as to leave not the slightest doubt on my mind of the reality of the contact, and of the fact that I had been the means of arousing in these poor, darkened spirits a desire for the light.

Having thus succeeded in my first attempt, I have held these meetings weekly ever since. For the first three weeks I made my own conditions as positive as possible. I was somewhat uncertain of my ground and feared I might be one of those who 'rush in where angels fear to tread.' Latterly I have grown bolder, and I now pursue a course of conduct that a missionary in one of our lowest slums might be expected to adopt. I appeal to a sense of fair play, and I ask those who are willing, to give me a hearing, and to restrain any violent spirits who might wish to do me an injury. Nor do I forget the help my band of guides affords me. So for the last three weeks I have made myself receptive to control, and have allowed the awakening spirits to use me as the medium of their first prayer to the Eternal Spirit, if they found such a course would help them on. Many have done so, and I will give my experience of one afternoon when five spirits, one after another, responded to my invitation. The first of these could only utter the words 'Oh God! Oh God! Oh God!' and throw my head forward on my hands. The next cried, 'Help! help!' the third asked for light. The fourth tried hard to entrance me, a course of proceeding that I resisted to the utmost, and in the battle of wills which ensued I came off victorious. I was under the impression that no harm was intended, but still I dared not allow myself to be entranced. Inspirational control is the utmost limit of power I can consent to, and surely should suffice for the wants of all. Last came a female spirit, who for some minutes held me without speaking. During this time a vision presented itself to me of a dungeon, empty, and with the door open. At last she spoke in accents of intense entreaty, as follows: 'O God! help me! through the sacrifice of Christ upon the cross, let me be saved, and through His atonement let me come to Thee.' While these words were being uttered the vision changed to one of blue and silvery clouds softly floating in the air, and then the spirit left. With a short prayer for help to be given to all, and a hope that the belief of the last visitor in the atonement might not be too rudely disturbed, and that she might be allowed to progress somewhat before she was disillusioned, I rose from my knees to receive the hand-shakes of those who preferred encouragement by that means.

The experiences of the following Sunday were varied by the visit of a pure and lofty spirit who, using me as a medium, gave utterance to a beautifully-expressed prayer for the spirits present. On this occasion I was very much shaken by the intensity of feeling shown by some of the spirits. On several previous afternoons I had been left panting and exhausted at the close of the meetings.

It may be of interest for me to state the general effect of this work on myself. So far it has not had the slightest deleterious effect of a permanent nature, all the unpleasant phases disappearing in a very few hours. I do not, however, think I could possibly attempt more than one meeting (and that of only an hour's duration) in a week. The strain is not confined to the actual time of meeting, and I am more or less affected during the whole of the day, but not to the extent of preventing my addressing a meeting in the evening, although my power is greatly impaired. What danger there may be of being overborne by mischievous spirits, or by revengeful spirits who may combine to prevent good being done, I have no means of estimating. I am willing to risk it, and I do not believe that any permanent stop can be put to the work. Good must prevail over evil, and I feel that any interruption will be but transient. I have used the term 'darkened' in alluding to the class of spirits I am endeavouring to influence. To my mind 'undeveloped' is not a sufficiently expressive term, and I hesitate to use the word 'evil' to spirits who, though the reverse of good, yet possess within them the divine spark, which, if they can only be induced to develop it by their will power, will increase and shine forth, to be met from the outside by ministering angels, who will help them in their progress.

I believe that an effort in this direction will turn much influence that is now used for the promotion of vice and wrongdoing of every kind in this world to equally powerful influence for good, and be a valuable help towards the establishment of the reign of righteousness on earth. Who will help?

THOS. ATWOOD.

TRANSITION OF MR. REES LEWIS, OF CARDIFF.

On the evening of the last day but one of the Old Year, this sturdy veteran of our cause bade adieu to the mortal tenement which, up to the ripe old age of eighty-seven, had yielded service to its possessor. Those who were privileged with a personal knowledge of our beloved friend will be in no wise surprised at his transition. For a long time past the spirit had been gradually relinquishing its hold on the physical organism, until at last, as the 'full ripe corn in the ear' emerges from its sheath, the matured and ripened spirit quitted its outworn casket to enter into its spiritual possessions. For the enfeebled body it was, literally, a calm and painless entrance into its last sleep, for the master spirit a glad awakening to the dawn of life's fruitions and higher activities.

The interment took place on Saturday, the 2nd inst., at the New Cemetery, and it is a matter of regret in relation thereto that the funeral rites were not entrusted to us as a body by the family, out of what would have been but common regard for their father's well-known principles and manifest wishes in the matter, and which they were not free to disregard on the occasion of Mrs. Lewis's transition. One cannot but recognise the hand of religious intolerance in this, and pray for the more copious descent of the Christ-spirit upon Christendom. Out of affectionate regard for our revered friend, however, a short service was conducted by the writer at the graveside after the first ceremony, a handsome wreath being also sent by the members of the Cardiff Psychological Society.

One cannot refrain from noting the singular appropriateness coincident upon the 'passing on' of our dear friend with his wealth of years and ripe experiences to the larger life of the spirit, and the passage of the closing hours of the Old Year with its ushering in of new hopes and aspirations for the New Year upon which we have entered.

Memory will fondly revert to the physical presence of our arisen brother, whose expressive features bespoke more eloquently than words can testify the spirit of earnest purpose, faithfulness to principle, refinement of thought and geniality of disposition behind that pleasing and patriarchal exterior.

A memorial service was held at St. John's Hall on Sunday evening, the 3rd inst., when biographical references to Mr. Lewis's connection with Spiritualism were made by the writer, and a singularly appropriate, impressive, and eloquent address was delivered by the guides of Mr. G. Horatio Bibbings, B.A., upon the theme, 'The Flag of Life is Never Furled.' It is to be regretted that this fine address cannot be reproduced in full.

Mr. Lewis realised to the full the rich consolations and realisations of Spiritualism. In reply to a query by the writer some time ago, as to its influence in his own experience, he replied, 'The mental and moral effects of Spiritualism are so

well known to those who truly realise the light, that it is hardly necessary for me to go into detail thereupon, so I will content myself by saying that it has been the means of the entire regeneration of my being, as it has been of so many others.'

E. ADAMS.

SPIRITUAL ALCHEMY.

A REPLY TO 'AN OLD INQUIRER.'

BY QUÆSTOR VITÆ.

(Continued from p. 4.)

The Hermetic Mystery exalts Divine Light into its Universal Efficient, or first cause. Kabbalists present 'limitless light' as the primal source from which centres become concentrated. Modern metaphysic presents thought as the Universal; the primal and ultimate Reality. The Church, again, presents God as the Father. All these are expressions of the evolutionary stage of the human race, pertaining to the period of masculine supremacy; the supremacy of force and of intellect, signified by the mandate, 'Let there be Light.' They are masculine significations, and represent but one aspect of the Universal, and are consequently non-equilibrate. But another mandate has gone forth from the centre of our universe, 'Let there be Love.' The time is coming when the Universal shall be recognised as co-existently feminine, as well as masculine; that the Divine is Mother as well as Father; soul as well as spirit; substance as well as thought; sentience and emotion as well as intelligence; negative as well as positive; when the Universal will be recognised as a dual-unity, and in process or manifestation as a triunity.

The claim for equality of rights and of opportunity by the 'modern woman' is one of the precursory foreshadowings of the change that will come into the expression of sociology, as well as of philosophy and religion, as a consequence of this new mandate, or involutionary stage.

Most occult schools have presented self-consciousness, *i.e.*, selves, as being evolved from light: intelligence, but in the form of limitless, negative light, or not-self, and without insisting on the necessary and *a priori* co-existence of the Universal-Self. Consequently they have fallen into the quagmire of having to evolve self-consciousness from not-self, which is a logical impossibility apart from the *a priori* Universal-Self, or Deity. For similar reasons metaphysic has had to endeavour to evolve substantial selves from its non-substantial, *i.e.*, purely logical Universal-Self, and is consequently driven to identify Reality with thought, or concreteness with logical coherence, or the 'whole of logical relations'; realism with idealism, and to present the sole reality of an object as its presence in self-consciousness; when these are cognate but distinguishable aspects of the One Dual-Unity, and apply consequently to its not-self, as well as to its Self, from which the not-self is inseparable. The differentiated not-self is communicated from the Universal-Self, and is real in itself, consequently, though its identifying and re-unifying self-consciousness is latent, and not yet become '*per se*.' But the 'becoming' of its differenced, or finited selfhood is determined by the process of the Universal-Self. This is recognised by metaphysicians, but ignored by most Occultists, who claim for the finite what pertains to the Infinite.

The Universal-Self is co-existently universal vital-being, as well as universal intelligence, and entails included inter-action, or process (as between positive and negative), and is consequently triune. This triunity is represented in the Greater Universe, not only by 'limitless light,' or the 'infinite ocean of life,' but by an infinite and eternal stream, or flux of vitality, which, by flowing through them, inter-connects all its relatives; its solar systems or solar selves, with their planetary children, in Unity.

The masculine and feminine are co-existent in the Universal; in relatives they are connascent. But in process, the vital mediation is *a priori*, while the radiation of luminous intellection is *a posteriori*, and this applies both macrocosmically and microcosmically.

Though science has not yet discovered it, 'An Old Inquirer' will not deny that there is a life stream which flows to the sun from its *prius*, and from the sun to its planetary children, uniting these in an integral, coherent unity, in which the planets are dependent for their very soul-life on this determining involutionary stream, as they are on the solar rays for light.

This inflowing 'River of Life' is precedential to and is the cause of the effluent solar rays. (And it is the inter-action of the positive electric rays on the negative, magnetic world-souls that evolves Nature forms.) This dual law is microcosmically represented in the organism; the former by the vitality-carrying, negative-absorbing blood, circulating from the central heart through the organs, which stand therein in correspondential relation as the planets to their sun, and returning back to the heart; while the latter is represented by the positive aura (aur: light) radiated from man in a *posteriori* process. But this is only the evolutionary process, of which involution is the pre-condition. As planets are connected with their parental sun by an invisible involutionary determinating stream, so are the true selves invisibly but permanently connected with their spiritual sun, their positive pole or complemental unity, by a similar vital and determining circuit, as are the two poles of a battery. This dual selfhood is again connected with their spiritual parents, or *prius*, by a determining circuit, of which the placental cord is a foetal representation; and herein is the reply to my critic, that organisms are *not* 'fortuitous confections,' but are organised by the great mother Isis in archetypal representation. This mediated transcendent influx does not cease at umbilical severance, but continues permanently though invisibly in 'sons,' as it does between suns (and with their planets). The separation and independence are physical only; apparent only; the invisible noumenal mediation remains, carrying transcendent unity and dependence on *a priori* determination. The subsequent unification by intellectual relating, *i.e.*, by auric radiation of luminous intelligence, is *a posteriori*. The former is involution, the latter, evolution. The former is the implication, the latter the explication. The former represents negative recipience, the latter positive outreaching. But the former is the basis by which man rests within the Universal-Self, while the latter constitutes his relatings of the without. By the former he is included in the Universal-Self, while by the latter he includes the not-self and the relative. This conclusively shows why the Universal Subject ever withdraws before man's regardant mind; why it never can be made an object to his perception. It also shows that while man can reach out, include and control the not-self, the without, he cannot encompass, or ingress to, or coerce the within, the transcendent process by which he is included within the Universal-Self.

The flux of this stream of vitality in the macrocosm, mediated from the infinite and eternal processus, represents the vital circulation in the Solar-Self, imparting change within the permanent world-souls, or planets; entailing involution, and thereby determining their evolution. The analogous circuit from man's spiritual-sun, or Higher-Self, determines his circuit of becoming. It involves and evolves not only his physical form, and, concurrently, his astral form, both of these being related to terrestrial spheres (normal and intra-normal), but it also evolves his inner forms, related to inner states, in turn, as it determines him inwards to inner planes through deaths and births.

In some cases it evolves the soul-form (soular: solar) within the outer forms, even while man yet dwells upon the outer earth. This depends, not upon man, but upon the state and plane to which his higher-self has evolved, and from which consequently the inducing action is transmitted in correlative mode. In other words, it depends on which octave of vibration in the spectrum of the solar ray of influx is brought to bear upon man.

Man's soular-double or solar-form may then be induced to rise into communion with his spiritual-sun or higher-self, in at-one-ment; in identic union. This is no doubt the 'metaphysical graft and transplantation' of some alchemical writers, the 'conjoining with a spirit which is consanguineous and proper to it, from which it returns to redeem its congenital life and transmutes all into the substance of its aurific light . . . by which the latter receives the strength of superiors and inferiors.' This must be absolutely distinguished from the astral-double, which pertains to terrestrial and planetary spheres, and cannot rise above these.

It can have nothing to do with Harris's astral counterpartism, therefore. It does not even pertain to personal states, and on the earlier occasions of its occurrence does not come into the awareness of the personality. The consciousness pertaining to the personality has to be permeated from within by a higher vital principle before it can participate in this experi-

ence. This in itself shows that the will of the personality cannot coerce this 'identical union,' and displays the fallacy of the alchemical pretensions to effect transmutation of the volatilised double by 'an artificial process of elaboration.' Has not Jamblicus said: 'It is, indeed, by a Divine media that theurgists are conjoined to their Divine nature? Neither is it natural that things which comprehend should be excited by those that are comprehended, nor perfect by imperfect natures. Things pertaining to the Gods are moved by themselves, and do not receive from an inferior nature, *i.e.*, the regardant subject, the principle of their energy.'

This mediation, or influx, to man of a beam of living-light from his spiritual sun (Higher-Self) includes all the colours, or vibrations, of the spectrum, which are prismatically divided, so to say, in man, and constitute a microcosmic universe in man, or a representation of organs, or functions, or energies (which have been called metals), in man, to which the planets in the macrocosm, or solar-universe, correspond. Just as the positive electric solar rays, reacting in the negative, substantial, magnetic world-soul, produce nature-forms, equally so does the quality implicit in the electro-vital influx to man react in his responsive soul, and entail conception and generation (realisation) of life and of ideas, which take form according to their quality. The quality is determined by the particular prismatic (or planetary) ray of colour, or vibration, or energy (or metal), which is differenced, or reflected, into expression from the solar beam involving. We know that the solar ray contains a scale, or octave, of colours, and of invisible vibrations and X rays. It is the play, or explication, through man of these colours, or vibrations, implicit in this influx, from the Solar Self, which determines his being primarily and the influx from the spiritual not-self subsequently. The qualities implicit in these prismatic rays of colour have been symbolised by Occultism as planets (plane-ets), and astral metals, and according to the ray reflected will be the level on which we live *pro tem*.

But science has demonstrated the existence of invisible, non-colouring, *i.e.*, actinic, and X rays, included in the solar spectrum. Consequently, it follows that there are modes, or degrees, or octaves included in this solar influx within man which are not comprised in the occult planetary classification. These rays pertain to transcendent modes, or planes, of being. This fact in itself shows that astrology and the 'transmutation of metals' pertain to the astral octave of life, and would infer that alchemical gold can be but astral gold (soul), *i.e.*, the astral double.

It is the involving of these invisible rays, implicit in the solar influx *within* man, that produces the effluence from sensitives of rays called 'odic' by Reichenbach, and which no doubt are the producing cause of thought photographs, as similarly and antecedently, the precedential inflowing 'River of Life' to the sun, is the precondition of the effluent solar rays.

(To be continued.)

NEW PUBLICATIONS.

- 'Ghostly Tales.' By the COUNTESS OF MUNSTER. London: Hutchinson & Co., 34, Paternoster-row, E.C. Price 6s
- 'Ought we to Pray for the Departed?' An affirmative answer suggested by the Bible, Our Creed, and Common Sense. By the REV. ARTHUR CHAMBERS. London: Charles Taylor, 23, Warwick-lane, E.C. Price 9d. net.
- 'Proceedings of the Incorporated Society for Psychical Research.' Part XXXI. London: Kegan Paul, Trench, Trübner & Co., Limited, Charing Cross-road, W.C. Price 2s. 6d.
- 'Un Magistrat Hermetiste, Jean D'Espagnet, Président au Parlement de Bordeaux.' Discours par M. J. MAXWELL, Substitut du Procureur-Général. Bordeaux: G. Gounouillon, 11, Rue Guirunde.
- 'Posthumous Memoirs of Helena Petrovna Blavatsky. Dictated from the Spirit World upon the typewriter, independent of all human contact, under the supervision of G. W. N. Yost, to bring to light the things of truth, and affirm the continuity of life and the eternal activity of the soul immortal. Given to my astral friend and associate, Jas. M. Wade, by H. P. B.' London: H. A. Copley, Canning Town, E. Price 50c.
- 'The Dead Pulpit.' By the REV. H. R. HAWES, M.A. With Chapters upon Prophets of the Transition, F. Denison Maurice, Dean Stanley, The New Pulpit, The New Clergy, Wit and Humour in the Pulpit, The Church and Stage, Ghosts, Universal Church, Immaculate Conception, Last Judgment, Life Beyond the Grave, &c. With Portrait. London: Bliss, Sands & Co., 12, Burleigh-street, Strand, W.C. Price 7s. 6d.

MR. J. J. VANGO wishes his friends to notice that he has removed to No. 283, Ladbroke-grove, North Kensington, W.

LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

Materialisations in America.

SIR,—As you are always on the alert for whatever transpires connected with Spiritualism, I hope you will excuse me if I am bold enough to take up the pen with the wish to interest you in our modest experiences concerning this fascinating science in America. I can say without exaggeration that America's mediums are without equal! Full-form materialisations are of common occurrence. Let me state right here that we went only to such mediums as are endorsed by the Press, and well-known by the public for a long number of years, and that the séances were given under test conditions. One of the best mediums of this phase is Mrs. Stoddard Gray's son, Mr. Hugh De Witt, in New York City; and here we saw, too, what I consider the most beautiful sight—an etherealisation! The séance began in a pitch-dark room, and with instantaneous manifestations of ringing bells, footsteps, and harmonia playing. Mr. De Witt sat on a chair in the cabinet, and Mrs. Stoddard sat at my side. This lady, being a clairvoyant, said to one of the gentlemen present: 'Your sister is here; she will materialise later on; but now she wants to come with her own light.' Sure enough, in one corner of the ceiling opposite to our seats, a luminous ball of bluish white, about the size of an infant's head, appeared. Floating gently through the darkness, it nestled down on the carpet right in front of, and at a foot's length from, us. After a second's rest it began to sway to and fro, to lose its rounded shape, to expand, and then, darting suddenly upwards like a flame, there stood before us the slender form of a young girl, snowy white and beautiful, like a lily. Raising her arms out of her diaphanous garments and smiling sweetly, she beckoned to a gentleman sitting at our left. One moment more and she was gone, disappearing so swiftly and mysteriously that no process thereof could be observed. I think no spirit manifestation, whatever it may be, strikes one with such characteristic meaning as etherealisation, but I believe it is of rare occurrence; at any rate, we never had a second chance of witnessing it.

After this Mrs. Stoddard turned on the gas, and several cabinet controls having spoken and saluted those present, the materialised forms began to appear, both ladies and gentlemen, the former mostly in white garments, the latter in gentlemen's attire; while General Hamilton, who usually honours the assemblies at this medium's séances, appeared in full uniform. Spirit Dr. Baker magnetises paper for everyone, standing in the middle of the room and making the electric sparks fly from his fingers. One form was fully six feet in height, the other scarcely over four feet.

There are still many Spiritualists who do not believe in materialisation, but I can assure them it is true. Why is this phase of mediumship, most startling and convincing, so customary in America? One of our guides, the great and noble patriot, Guiseppe Garibaldi, told us it was because of its people's progressive tendencies, freedom of thought, and the beautiful climate of the country.

If, after the first séances, we still harboured some doubts, a public séance in Cincinnati, held by Mr. and Mrs. Howland, convinced us thoroughly. The place of meeting was the Oddfellows' Hall. The safe-room of this lodge is just under that portion of the hall where the cabinet had to be placed, so that there was no possibility for traps. A committee of six gentlemen from the audience, of which Mr. della Rocca was one, was elected. After a lengthy process of scrutineering and searching, hammering away at the floor, examining the poles and fastenings of the wooden frame, and after the curtains had been submitted to the same care, they erected the cabinet and placed in it a chair taken from amongst the audience. Meantime six ladies—of whom I was one—undressed the medium, Mrs. Howland, in an adjoining room, and made her undergo a strict examination. She wore a black combination, black shoes, black skirt, and black jacket. Then all six escorted her to the séance room. The twelve committee members having declared themselves satisfied, she entered the cabinet. Well, under such conditions, in a slightly subdued light, some twelve forms stepped out and exchanged salutations with friends in the audience. The hall was crowded.

We have attended many other séances as good as these. Moreover, there is a medium in Boston, Tremont-street, 662, not only even more successful than those I have named, but especially worthy to be remembered because of certain peculiarities. Lack of every paraphernalia! No meddling 'manager,' no cabinet even! Mrs. Martin sits simply behind a curtain. A music-box is wound up by the nearest sitter, and plays prettily and low. A wooden box on the wall, with a sliding board, is connected by a rope with the corner where Mrs. Martin is sitting, thus allowing the spirit visitants to regulate the light at their own wish; that is all.

Mrs. Martin was often yet standing before the curtains when the spirit forms stepped out, two or three together, running or walking through the long parlour to pick out their friends. From under our chairs, upon the piano or the table, through the floor, everywhere all about the room, forms sprang into view. They materialised and dematerialised in the centre of the circle, being visible from all sides—little children, Indians yelling their war-whoops, gentlemen and ladies in various toilets, of every height and every type. I was so happy to meet there my son, gone when three weeks old, now a grown-up young man, brimful of life, and the very image of his father. Many came from Mr. della Rocca's family. Kisses and embraces, laughter and tears, friendly prattle and serious colloquies were exchanged whilst the air was scintillating with electro-magnetism. The very sitters grew amicable to each other through the influence of common happiness. The two worlds were mixed up—the line of separation as naught. The materialised bodies were in every respect like ours. If the press was too great and they had to materialise in haste, their flesh felt just a little less warm and harder than ours. That was the only difference we noted.

And now, dear Sir, I beg you once more to excuse my bad writing and bad style. I am no English scholar, and this letter to you has been a daring attempt. Wishing you a Happy New Year, I beg you to accept the expression of my deepest respects.

8, Upper Bedford-place, W.C.

W. DELLA ROCCA.

Is Secrecy Necessary?

SIR,—Professed occultists always make a mystery of their experiences, because they wish to keep the knowledge of hidden things a monopoly. This is naturally very irritating to those who are brought up in modern methods, and who think it right to publish the most tremendous scientific secrets (how to manufacture high explosives, for instance), if they can reap any money profit by so doing. Now, in the long run, it is quite possible that the modern idea may be the most advantageous to humanity, for it does not build up wisdom on a foundation of carefully-fostered ignorance; but another reason is given by occultists for their secrecy, besides the danger of putting power into the hands of evilly-disposed persons, namely, that secrecy is necessary to 'magical operations,' by reason of the very nature of those operations. If this be true the operations of magic differ considerably from those of science. No one would contend, for instance, that the success of a chemical or electrical process depends upon the operator having taken a degree—although something very like that superstition exists in the minds of the uneducated in regard to the medical profession.

It is in the latter respect that secrecy chiefly concerns Spiritualists, for if there is any truth in the occult idea that publicity injuriously affects the 'operations,' surely it is the most foolish thing imaginable to be so anxious, as many Spiritualists are, to introduce into séances for the sake of convincing them, people who are totally unprepared to believe the evidence of their own senses for the truth of what they witness. It would, I think, be of much interest to elicit from those of your readers who are *practical investigators* a statement of their experience on this point, namely, whether secrecy helps the phenomena; and, as a pointer, I may quote from Barrett's 'Magus' as follows (Vol. II., p. 34):—

Therefore, all we solicit is, that those who perceive those secrets should keep them together as secrets, and not expose or babble them to the unworthy, but reveal them only to faithful, discrete, and chosen friends. And we would caution you in this beginning, that every magical experiment flies from the public, seeking to be hid, is strengthened and confirmed by silence, but is destroyed by publication; never does any complete effect follow after; likewise all the value of thy works will suffer detriment when poured into weak, prating, and incredulous minds; therefore, if thou would be a magician, and gain the fruit from this art, remember to be secret, and to manifest to none either thy *work* or *place* or *time* or *will*,

except it be to a master or partner or companion, who should likewise be faithful, discrete, silent, and dignified by nature and education, seeing that even the prating of a companion, his unbelief, doubting, questioning, and lastly, unworthiness, hinder and disturb the effect in every operation.

Spiritualists, I know, do not profess to deal in magic, but every time they hold a séance they practically make a magical 'operation,' for they furnish the conditions under which a manifestation of occult forces will take place, in the shape of a phenomenon which they desire and expect.

Perhaps, with your permission, some experienced investigators among your readers would give us their conclusions on this point.

RICHARD HARTE.

Mr. Thomas Wild in London.

SIR,—The South London Spiritualists' Mission have invited the celebrated clairvoyant, Mr. Thomas Wild, of Rochdale, to occupy the platform at the Masonic Hall, Camberwell New-road, S.E., on their tenth anniversary celebration, Sunday, January 31st, 1897, at 3 and 6.30 p.m. As this is the first visit of this medium to London, we cordially invite friends to hear him; and, as the evening meeting is certain to be crowded, we would advise visitors to attend the afternoon meeting at 3 o'clock.

W. E. LONG.

SOCIETY WORK.

DAWN OF DAY SPIRITUAL SOCIETY, 85, FORTRESS-ROAD, KENTISH TOWN, N.W.—On Sunday next Mr. and Mrs. Jackson will address the meeting for Mrs. Spring. On January 17th, at 7.30 p.m., Mr. Ronald Brailey—M.R., Hon. Sec.

EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE-LANE.—On Sunday last Mr. Barrett gave a short address upon 'Spiritualism.' Mrs. Barrett followed with some successful psychometry to a large audience. Next Sunday, Mr. and Mrs. Weedemeyer.—A. WALKER.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM LANE, E.—On Sunday last 'Evangel' delivered an excellent New Year's address on 'Breaking the Fetters,' which was highly appreciated throughout by a large audience. Next Sunday, Mr. Ronald Brailey; and on Thursday, 14th inst., Lyceum and public circle at 13, Fowler-road, Forest Gate E., and circles at 41, Galway-road, Stratford, E. Full particulars at our hall.—THOS. MCCALLUM, Hon. Sec.

BATTERSEA SOCIETY OF SPIRITUALISTS, TEMPERANCE HALL, DODDINGTON-GROVE.—Thursday, December 31st: Mr. Peters' psychometry was very satisfactory. We have secured the services of this medium for several consecutive Thursdays. Our discussion was opened on Sunday morning by Mr. Hodder, and provoked a lively encounter. Very pleasant evening. Short speeches by Messrs. Adams, Boddington, and Hodder, agreeably interpersed with hymns and solos by Mrs. Hodder and Mrs. Boddington. Next Sunday morning we are to be favoured by a materialist's 'Objections to Spiritualism.' We hope our friends will come forward to support our position. Sunday evening, usual speakers.—A. E. B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last these Rooms were thronged by an enthusiastic audience who accorded Mr. J. J. Morse a welcome on his return from California, which must have unmistakably shown to our good friend and worker the high esteem in which he is held in the Metropolis. Every seat in these capacious Rooms was occupied, and several people had to be content with standing room only, considerably over fifty having to be refused admittance. As Mr. J. J. Morse ascended the platform, with the chairman, the sweet melody of 'Auld Lang Syne' was expressively played by Miss Butterworth, and a wave of genuine feeling seemed to flow from the audience towards the platform, a feeling which found its *part* expression in several rounds of applause which were renewed when Mr. Morse rose to read a poem prior to the address. The Marylebone Association of Spiritualists' Choir had previously sung 'God is a Spirit' most efficiently, and this musical effort, together with a solo ('Angels of Earth'), sung by Miss Florence Morse in her best style, was much enjoyed. Then followed an address by the inspirers of Mr. J. J. Morse, an address which was in the highest degree worthy of the source from whence it came, and those who have heard 'Tieu' know full well what that means—powerful oratory, sound argument, and conspicuous ability in conveying instruction, and in reaching the grand truths of Spiritualism. The subject, 'The Spiritual Philosophy in relation to some of the aspects of Nineteenth Century Thought,' was a most comprehensive one, and the address was necessarily of some length, but never once was the speaker tiring, never once was the wonderful 'hold' of the audience lost, and throughout the address, as well as at the close, the warmest appreciation was evinced. At the conclusion of the meeting Mr. Morse received the hearty greetings and congratulations of many old and new friends. The Marylebone Association will have the services of Mr. J. J. Morse at Cavendish Rooms once a month throughout the present year. Next Sunday, at 7 p.m., Mr. Arthur Lovell (author of 'Ars Vivendi') will deliver a lecture entitled 'How to Develop Psychic Force.' This is the second time Mr. Lovell has generously given the Marylebone Association of Spiritualists his able assistance, and a good attendance is anticipated.—LEIGH HUNT.